

should not fail to do his duty in this respect. He should insist upon its improvement, and do all in his power to encourage his members to work for this cause. He should give it a place in his sermons, preach it from the sacred desk, infuse it into his articles for the church paper, and talk it around the fireside on his pastoral visits. It should become a part of his mission work, for to be successful in all religious work we must not neglect this important branch of it.

The writer's mission is to teach this divine act, and in fifteen years' experience, he has had sufficient cause to deplore the state of musical growth in many churches. Not only our own but other churches as well. And as a result of these careful observations, he has found with scarcely an exception that those churches which have good music, and whose members with the aid of the minister in charge are ever looking to the efficiency of this part of the work, are prosperous and receive that divine blessing, without which no church can advance spiritually.

On the other hand, those churches whose members are careless and unconcerned regarding this part of the service, usually have more or less discord, and fail to reach any degree of attitude in the scale of religious eminence. It has been said that those churches which refuse to employ a music teacher occasionally to teach its members how to sing the songs of Zion, had better throw its hymn books out of the windows. It is an undisputed fact that a minister of the Gospel can proclaim its great truths with more ease and brilliance and feel more encouraged to deliver his sermon after the rendition of a good soul-stirring hymn or anthem which has been sung from the hearts of Christian people. It not only prepares *him* for better delivery, but the congregation is brought to a state of feeling, by which they can appreciate the sermon better, and thereby be benefited to a greater degree. As an eminent minister once remarked, "A good hymn well sung will make a poor sermon sound better." There is too much music of the cold mechanical order in our churches. The singers perform their work too much from a sense of cold stern duty, as though it was a hard task imposed upon them instead of being a labor of Christian love, which should flow from the heart—should emanate from the soul of the singer.

In this initial paper we only give general ideas of musical work in our churches. In our next we will define our ideas of the kind of music and the means of its rendering to be successful for the development and spiritual growth of the church.

Harrisonburg, Va.

SEEKING AND WORSHIPING.

J. M. BOWMAN.

"Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him." Matt. 20 : 20.

This incident serves to freshen in our minds the knowledge that as human beings we are so shamefully self-seeking.

How it can be so that these have been in company with Jesus, and heard his teaching, and seen his conduct, and breathed right in the very atmosphere of his unselfish self-forgetful presence and yet not have imbibed his "I seek not mine own glory," John 8 : 50, that the Father may be glorified in the Son," John 14 : 13, seems indeed very strange. We may think that he had not said these things to them yet. Still that does not satisfy us for it seems that his presence should have led them into a deeper knowledge of him than to worship him for the purpose of having an honorable place.

We are not to find fault with them however, for possibly that would only indicate more fully that we too, are moved by self-seeking. Surely the indignation of the others against John and James serves to show us that in a very large way they were envious, fearing, possibly, that these had gained an advantage by their boldness that they had thus lost by their seeming sloth. Jesus' rebuke to them is evidence that this is true.

No. Better if by this we are moved to carefully and prayerfully search our own hearts. How unworthy of Christ for us to follow him for a place that will please our carnality. How small we would think it in one to be a follower of Jesus just to obtain the "loaves and fishes." Yet how many say it will help my business, or it will forward my ambitious plans, or give me a better standing with respectable people. Then too, how many who are already following him think by serving the church in certain ways they shall secure promotion and come into popular favor. How much of our work takes its root in, and gathers all of its semblance of power and life from, the thought of self aggrandizement of some sort? *O how much?*

And yet this after all may not be so very bad, unless we persist in it in the face of better knowledge. Most probably, says some one, that Jacob would not have so mightily wrestled with the angel and gained the name of Israel in prayer had it not been that he was very soon to meet Esau, whom he knew had been very angry with him and had sought to take his life, and who at that moment was coming to meet him, fully equipped for real war.

But still there is a much higher reason

for worshipping him and praying to him. Yes infinitely higher.

And this self-seeking is positively hurtful to us and forever blocks the way to our obtaining a full knowledge of Christ. Yes forever unless we turn from our self-seeking. Jesus said, "How can we believe, which seek honor one of another, and seek not the honor that cometh from God only." John 5 : 44. This question shows that seeking the honor of God, ("Do all to the glory of God." I Cor. 10 : 31) is at once the highest purpose of God in us, and the doorway to real living faith in him.

It is positively not possible to believe in Jesus to the extent of fully abiding in him and having his power to rest upon us, unless we firmly turn, without any reserve whatever, to seeking God's own honor and glory.

These brethren found at once that they had made a mistake. That they did not know what they were asking. How could they know under this delusion? They did not know that the matter of place-giving was reserved to the Father. And then they did not know that the highest place in the kingdom was, what they had supposed to be the lowest, to be the servant of all.

O if we could only get this lesson fully into our hearts. Just get it fixed so that every little puff of the "Honor one of another" that might pass our way, could have no power to shake us from our purpose to be servants, to the glory of God. What would be the mighty results? What sweet strong lives would so many be for God. And how God's name would be glorified in us and his cause forwarded with mighty march and great certainty. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son." John 14 : 13.

But we are not to despair. I am sure that when we search deeply and diligently we shall find that there has been, and possibly is yet, much of this self in our work and worship. The Son of God seeks to lead us out of this up into the place of real power and usefulness. If we can just allow him to lead us! O may he patiently and tenderly lead us, as he did these, to this great lesson and help us to appropriate it, that we may do all to the glory of God.

Glenford, Ohio.

GIVING up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee; he keeps his books of remembrance. He will reward every one according as his work shall be.